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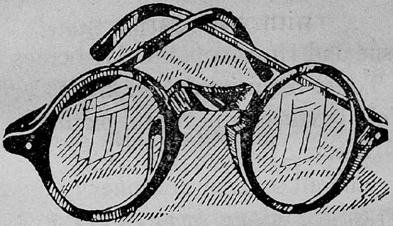

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Essentials of Education.

BY DR. JAMES H. COUSINS

[The following extracts from the thought-provoking address of Dr. James H. Cousins as president of the XXVl Provincial Eucational Conference of Anantapur on December 24. will be read with great interest.—*Ed.*]

THERE is a univeral demand for the improvement of education in India. Any improvement is welcome, if it is an improvement. But we are asking for disappointment if we are innocent enough to expect any all-round advance from piecemeal rectification of errors. Attention focussed on one educational interest is certain to mean the withdrawal of attention from some other equally essential interest; and while committees and unions are busy on sectional matters, the student—who is a compendium of simultaneous subjective needs, not a debatable objective topic on an agenda, looks on and wonders, "Where do I come in?"—if, indeed, the process of squelching initiative and originality to which he or she is being subjected under the name of education has left him or her any scrap of the capacity to wonder, which is the sign of perpetual youth.

While fragmentary improvements are being effected (I do not say they should not be), there is need for the constant influence on them of a clear understanding of educational ultimates, so that still further improvement may not be frustrated by the vested interests that congeal around all new manifestations of life to exploit them for their own benefit. If education knows

what it has to deal with, and why, its knowledge will subtly work against the crystallising tendency that lurks in all human effort as poison lurks in the purest foods.

Real Education.

The reality of education does not consist, I am convinced, in pedagogical generalisations or in the segregated particularities of heat-spots in the hand or deaf-spots in the tympanum in which so-called psychological research rejoices. Such matters may be useful in scientific research that has no need for hurry; but if they obscure interest in the immediate and clamant needs of the living synthesis which demands education as its inalienable birthright, they are not helps but hindrances.

We need true educational generalizations, of course, as time-saving pointers to true educational action, as law arising out of life, not theories concocted in a laboratory. Such life is not an amorphous vapour. It is an energy that expresses itself through forms, and with special qualities and characteristics through the telescoped and interfused human forms of body, mind, feeling and intuition. In getting at the root of the individual we are getting also at the root of humanity: for the essential needs of one human being are the essential needs of all human beings. In touching life in human embodiment, we touch the paradox of life, that the particular is the general. Understanding this, we shall not run the risk of not seeing the wood for the trees or the trees for the wood.

This may sound sufficiently vague to be mistaken for high philosophy instead of educational common-sense. In effect it comes to this: that the centre of education is the student, and that until the educational system of any country is pivoted on that centre its movement will be neither orderly nor progressive. To me this seems so true and necessary that I am sometimes alarmed at the jungle of educational accessories through which one has to blaze a trail in educational literature and discussion and the comparative infrequency with which one comes on a hint of the student blooming like a modest violet in some shady dell. I wonder if we are afraid that retrenchment of our own elaborations in educational disquisition and a descent to plain fundamentals might lower our status in the eyes of the powers that be and provide them with another excuse for another cut in salaries!

So far as I am personally concerned, I look with suspicion on the individual who expands his ego into the long pretentious words that I have used in the foregoing paragraphs; and I take off my hat and bow towards the individual who declares his simple educational faith that the job of the teacher (he may say

dharma if he feels like it) is to help to draw out the faculties of the student in order that they may be put to service in daily life to the mutual advantage of the individual and the group.

The individual demands education in order to experience the full use and joy of his and her powers. To help the student towards that experience is the purpose of education and the work of the teacher from the point of view of the individual. But such use and enjoyment of developed powers can only be experienced in interaction with the individual's environment human and natural. In this respect education becomes a social responsibility to be fostered and supported by Government as the executives of the needs of the nation or province, supported not on the basis of some grant-in-aid-code or a fifty : fifty calculation of expenditure, but completely and according to educational necessity ; and the teacher is called upon to be no mere pedagogue, but an informed, alert, intelligent human being, as sensitive to the events and trends in the life of the world as to the growing faculties of the individuals who will in due time mould those events and modify those trends.

Education, Cultural and Vocational.

In the sense of individual development education is cultural. In the sense of social interaction education is always vocational, even if, in rare cases of hereditary independence, the vocation is to do *nothing* in particular, but to do it in an educated manner—a much more difficult task than to do *something*.

But while education is essentially vocational in this general way, it has to be localised and focussed in accordance with the choice of temperament or necessity or both. The general process of *culture* has to have within itself, not apart from itself, a *cult* for the intense worship of Devi Saraswathi. I am not mixing my metaphors or merely juggling with words in bringing *culture* and *cult* thus together : it is a simple fact of etymology that they both spring from the same Latin root, *colere*, which means both to till and to worship.*

The organization and paraphernalia of education are therefore the instruments by means of which the individual life finds its place in the group life. The time-table and equipment of a school are the two fundamental *tanmatras*, so to speak, the *kala* and *desa* (the space—substance and time—organization) of education. They are mostly, I fear, regarded on the side of substance as impedimenta, necessary evils that justify themselves by doing from ten to thirty-three and a third per cent. of good to

* See "Work and Worship" by ***James H. Cousins***, (Ganesh & Co., Madras) for full development of this subject.

compilers and publishers and to makers of educational apparatus. I doubt if we fully realise how educationally effective they might become. School text-books, for example, may serve the informational purpose of education, but many of them in India are outrages on good taste, and perform the subtle left-handed operation of educating the child in slatternliness and ugliness.

Dr. Montessori has shown us how the apparatus of education can be made an active and beneficent partner in the educing process. But this need not be limited to sense-training or stopped at six years of age. An artistically produced book or an artistically furnished class-room will take up the much needed work of educing the aesthetical responsiveness of the individual, which is one of the fundamental needs of every normal human being and of the nations of the world today; needed because the absence of beauty invites the presence of ugliness which takes pleasure in disharmony and strife.

The educational value of what Dr. Montessori has called 'didactic material' is not alone in possible educational service. The time-table itself can be made an educing agent if it is adjusted, not to this or that superficial contingency of organization, but to the physical, mental and emotional needs and states of the student. This does not mean one student, one time-table. There are common conditions under which children live in a particular place—seasons, transit, hours of food, times of energy and fatigue, of alertness and lassitude, of placidity and pugnacity. But deeper than these there are the simple half-dozen capacities possessed by all normal children—physique and energy which are physical, observation and reflection which are mental, expression and aspiration which are emotional. The drawing out of these should be the primary consideration in time-planning and subject-planning. The first is mainly in the hands of the school, and only calls for intelligent application. The second is the prerogative of the educational authorities, and their in-doors decisions have to be guided by the experience of those in the field.

What is wrong with education in India and elsewhere is due mainly to the fact that educational authorities, even teachers themselves, have got so mixed up with the sensationalism of spurious modern "progress" that they can find no time to put the truth of their truisms into practice. That is, indeed, what is the matter with the world at large. In its frenzied hunt for something new (a hunt which is itself not new in human history) it has no time to waste on the practice of the truisms of Lord Krishna or Lord Christ or Lord Mohamed, any two or three of which carried to their utmost application, would have saved humanity from its present inhuman predicament.

A grip on the essentials of education will help us to deal with improvements in such a way that the improvements of yesterday will not, by crystallization, frustrate the improvements needed today. I have a vague memory of having read something like this in a book written by Dr. John Dewey some twenty or more years ago. I do not remember what he proposed as a preventive of such crystallization, and I have not his book at hand. But I am sure in my own mind that the clearer we are in conception of the nature of the student as a spiritual being of x-potentiality seeking experience and satisfaction through action directed by thought and intensified by feeling, action involving interaction with the other spiritual beings in their location and their tradition, the more wisely will we approach the problems of education that arise out of conditions that have come to us from the past, and the more surely influence them towards our ideal of a complete education in the future.

The Problem of Language.

One of the first essentials of individual education, both as regards the receiving of information and the expressing of thought and feeling, is a command of language. Such language must naturally be that into which the individual has been born. From the point of view of educational fundamentals, which take into account such matters as the vocal instrument which heredity gives to the individual and the heritage of mental connotation and emotional colour which the past of his race or nation presents to the individual along with his code of speech, this is all that need be said on the subject. To fundamental education there is no problem of the medium of instruction. The problem only arises out of mixed circumstances in which one culture tries to impress its stamp on another.

This is what has happened in India. The coming of the English language into Indian education needs no telling. The situation today is that education in India is dominated by a language which, aside from its own unique qualities and immortal achievements, has little or no affinity with the vocal physiology, the temperament, the tradition or the attitude to life of any of the peoples of India. In the century of its domination, English has ruined the indeginous education and debased the traditional culture of India, by diverting the stream of creative literary energy into foreign channels, and has held back even the development of westernized education by reason of its unsuitability and difficulty, by reason also of the wrong methods of its teaching. And now nemesis is overtaking it in a rapid degeneration, noted all over India, which is reducing English to gibberish even among students in the higher college classes.

The situation calls for two reforms: the complete vernacularization of Indian education from Montessori to M. A., and a drastic change in the teaching of English as a cultural accessory in Indian education if it is to be saved in India from the fate that overtook it on the coast of China where it degenerated into *pidgin* English.

Difficulties will naturally arise in making the student's mother-tongue the medium of his and her education; but these will concern only a microscopic number in the vast mass of the at present illiterate population (90 % of the total) to whose cultural enfranchisement an equal percentage of our solicitude should go, for on their liberation into possession and use of their incalculable riches of intelligence, imagination and skill depends the future wealth, happiness and peace of the country, not on the artificial eminence of the alleged educated few.

Art in Education.

I turn now for a few minutes to a matter with which my name has become almost monotonously associated for some years, a matter which, as I see it, deeply concerns the individual both as individual and social unit, and which has achieved black-type eminence in the published list of topics for discussion in this Conference, I mean, art in education.

I would suggest that it be dealt with as fundamentally as possible from the point of view of cultural human necessity, apart from the lure of egotism or profit that is usually associated with the production of objects of art. If art in education is looked on merely as an "accomplishment" or as an apprenticeship to a vocation, it will go nowhere in education and will take education nowhere, if I am a true judge.

The question we educators have to face is, I believe, Is there any faculty-impulse in the human individual for which art-activity is the natural means of development? The only answer I have been able to find in thirty years and more of observation, thought, experiment and experience is, Yes; there is in the nature of every normal human being a capacity of expression which seeks fulfilment in the creation of objects that may be enjoyed for their beauty and valued for their significance, though the fulfilment of the expressional impulse is not in the object but in its creation.

I cannot here go into the detailed considerations that have brought me to this conclusion. I have laid them out *in extenso* elsewhere. Very briefly, they come to this; that human emotion is an expansive impulse which, if it does not find release in high expression will seek it in low expression. That is to say, if the creative ferment in young life is not released into art-activity, it

will release itself through sense-activity. The difference between the two is just the difference between sensuousness as Milton thought of it, and sensuality as we have it today in the world-wide orgy of physical gratification in unnecessary stimulants to artificially created or inordinately exaggerated appetites, and in the spurious entertainments that force sensual gratification into the realm of the imagination where it becomes an infinitely intensified means of human degradation.

That, in a paragraph, is the primary cause of the difficulties of adolescence, and, though obscured in adult life by effects that become misread as causes, (secondary influences racial, religious, national, economical,) is also the primary cause of the stupid antagonisms that have brought the world to its present grossly inartistic state. Conversely, world order, while it may be approached by pacts and by social economic system, can never, as far as I can see, become an established human habit until an education including art on the same level as the Three R's has helped into existence a generation of young men and women so artistically minded that they will turn from the ugly things of life as naturally as their ancestors turn to them with increasing menace today.

I know all the points that can be raised as apparently casting doubt on this view of the place and effect of art in education. In America I had, for instance, the notorious sensual lives of certain artists presented to me. But the professional artists of our time are as much the victims of the present unbalanced and incomplete education as anyone else. In any case what I am out for is not just the education of artists, but the bringing into education of all that true art expresses—unity, balance, harmony, intelligence, exaltation, rhythm, liberation, joy, peace. The drawing out of these qualities and the participation in these experiences will incidentally give those who are born to be art-specialists a better start than they now have; but the real purpose of art in education is not, I hold, to produce artists, but to give every human being the chance of becoming artistic; that is, of bringing into personal expression the qualities I have mentioned and of knowing the *ananda* (joy in creation) that accompanies them, and of carrying them by infection and contagion beneficently into group-life and world-life. Thus, as I see it, the matter of art in education has individual, local and world implications. Solve the problem thus in any area, however small, and you solve it for the planet. Solve it thus on the side of the emotions by acting on the law of life that true value inheres not in the objective achievements of effort but in the subjective experience of the effort itself, and you have the clue to the solving of the educational problem on the side of

the mind; a very real problem in education in India when the sciences threaten the humanities in college optionals with disinheritance. Treat scientific study not as intended to produce a number of scientists but to help every student to be scientifically minded, that is, to bring into personal expression the qualities of accurate observation, orderly record, sound judgment, wise application, that scientific study develops, and you will incalculably influence the general life for good. The principle applies to all other studies.

Conclusion.

To bring to a necessary conclusion an address on a topic which will not reach a conclusion so long as thinking, feeling, willing and acting entities emerge into life among similar entities and demand the right of education into possession and enjoyment of their developed powers—I would ask my sister and brother teachers who share with me the sense of the sacred responsibility of our calling, to take the opportunity of this conference to make a fresh dedication of themselves, as I do of myself, to the service of education. In the circumstances in which most of us have to work from day to day, we may legitimately ask forgiveness for emphasising the material demands of life. Man cannot live without bread. But neither can man "live by bread alone." The hunger for the infinite is, I am convinced, a much more deeply rooted human hunger than the hungers of the body or the mind, and much more clamant and insistent than we generally recognise. Every word we utter is full of something beyond the uttering or the utterance. Every gesture we make is a breaking of verbal bounds towards larger significance. Every step we move is a synthesis of incalculable forces and laws. Our books are Mysteries. Our programmes of work say to us, if we have ears to hear, that time is an imaginary line drawn round the sphere of eternity, "Heaven lies about us" not only in our infancy but all through life. To reach it we have only to ascend. The humblest teacher in a remote village school, with a few of God's children darkly seeking their own divinity through education, is as near it as the professor in the city college. True eminence, spiritual eminence, is not to be reckoned in numbers or areas or surface movement. Mountains did not become mountains by running about seeking extensions to their bases, but by staying where they were—and rising, or being sculptured into eminence by the fires and the winds of life.

Youth and the Peace Movement.

BY LORD ALLEN OF HURTWOOD

THE *Youth Movement* is vital to the cause of peace to-day, but it can only play a decisive part if it is prepared honestly to find out what its special job is. Youth as such is no more virtuous than old age. Old men made the war of 1914; young men guard the concentration camps of Germany under one of the youngest Chancellors any country has seen since the time of William Pitt. But Youth has to-day a definite contribution to make.

What then is its peculiar job? It is this, if I may be allowed to offer an opinion. Youth must insist upon making us all realise that the great need of the moment, if statesmen are to solve world problems, is will-power. It is an entire myth to suppose that what is holding up the League of Nations and the Disarmament Conference is the intricacy of the task in hand. That used to be the case, but now the whole thing has become very much more simple. What is needed is a great act of faith and an exercise of will-power by those responsible for leadership at Geneva. Statesmen are allowing themselves to be baffled by a mass of detailed difficulties which need to be cut through. For instance they prefer to offer Germany a complicated method of reaching equality instead of offering full equality. If that were granted with open hands and hearts, probably none of the evil consequences we fear would in fact arise. If they did, then an equally whole-hearted acceptance of the method of collective security could protect us all from those evil results. But here again statesmen prefer incomplete and complicated half measures. These break down time after time, and only still further complicate the international situation, weaken the machinery of the world government and destroy confidence.

They behave in this fashion because they have developed the habit of believing that you are only realistic when you do the small thing and take short steps. That kind of realistic statesmanship is not real at all, and the state of the world proves it. It is the big proposal in this swiftly moving modern age which alone fits the need of the time and is able to achieve results.

Another reason which makes statesmen miss their chance is an utterly false reading of public opinion, which they think is a clog on the wheels of political action instead of being what it could be an enormous asset.

I have suggested that what is needed now—more especially if democracy and liberty are to be preserved—is imagination and will-power, and that this is what Youth can give us. But will-power and imagination are no good unless there is real evidence that there is in fact a state of public opinion upon which they can exercise their beneficent influence. The future of democracy and the attainment of peace depend upon our accepting public opinion as an asset, and this we can only call out by having the courage to believe that it will readily respond if bravely led.

Perhaps it is worth while here just reminding you of the change that has come over the public in its attitude to peace since some of us were young in 1914. In 1914 we young men and women had thought very little about peace and war, and the public still less so. I sometimes contrast the experience of one terrible day in 1916 with the position which faces youth to-day. Two thousand young men were then assembled in a great hall in London, faced by imprisonment and possibly death. Outside the hall the streets were thronged with an angry public struggling to break in. So great was the danger that all applause had to be stopped inside the hall and handkerchiefs silently waved to show agreement, lest the tumult of enthusiasm at the meeting should provoke the crowd outside to serious acts of physical violence. Meantime millions of other young men were bravely risking death in a war to end war which had swept over them because public opinion had not bothered to think about the subject.

How different things are now. To-day the younger generation has at its disposal a public which probably thinks more about war and peace than almost any other political subject, and hardly ever reads a newspaper which has not some headline devoted to it. The public, at the bottom of its heart, is passionately anxious that there should be no more war. What a contrast, and what a chance for leadership!

And yet there is a problem for us all here. That public may be in the mood which I have described, but at the same time it is terribly bewildered as to what is the practical course it ought to take to ensure that its desire shall be satisfied. Youth can tell them. But if you accept this opportunity, I suggest that you too must search into your hearts to make sure that you do it wisely.

The mind of a little child, when it first awakens out of its instinctive passions to the need for applying rational control to those passions, is very sensitive, easily wounded, easily angered. And so it is with the public mind when it is first aroused. Treat the little child with arrogance and without sensitive understanding, and you may close the intelligence which was just being stirred into life. This is just as true of the public mind. In nation

after nation harsh, dogmatic, arrogant and unpractical shouting of new ideas has often caused reaction and frustrated the awakening of the human spirit. I plead with the younger generation in the Peace Movement not to miss its chance in this respect.

I sometimes think it is more important at this moment in history for us to help men to learn how to think than even to make them accept our brand of thought. At such a critical time an unusual responsibility is placed upon those who advocate new ideas. Intellectual ferocity may at this explosive moment be as perilous as physical violence. Old men seem fettered by an inability to lead the public as bravely as it wishes to be led. Young men and women may equally lose their chance unless they speak peace peaceably.

It is will-power, imagination and sympathy which the public needs, and it is the business of youth to urge statesmen to act in that fashion so far as world peace is concerned. To do that it is not necessary for us to be vague or purely emotional. I know nothing more thrilling in human experience than to hear an idea explained which is at one and the same time both brave in quality and concrete in detail.

In the League of Nations Union we have the opportunity of centring public attention on one very practical question: will our country speak to its sister nations not in favour of some isolated action, but by taking the initiative in submitting workmanlike schemes for joint action? Will it say: We, like you, have renounced war as an instrument of national policy, and are now prepared to amplify that by accepting world law courts, by defining the aggressor as a nation which takes the law into its own hands, and by joining in bringing every form of pressure to bear upon the law-breaker, so that order may be maintained? Will our nation declare that, while the world retains armaments, these shall in future be used for the purpose of preserving law and not of promoting anarchy? Will it make clear, not after the event but before, that this country will join without qualification in upholding the law? Such a declaration in advance of a crisis will mean that force may rarely if ever have to be used.

If our country would take this initiative the temperature of the world would fall, anxiety would be diminished and reason begin to operate with greater vigour and success. Disarmament will then become a practical proposition and constructive economic policies of mutual aid would have a chance of building the foundation of a just world.

The League of Nations has now a new chance after its first fifteen years of experiment in the art of Government. Russia has

come in. America is nearer than ever before. The League has learnt experience. It now starts its next stage of life. Leadership at this moment is vital, and that leadership will not be given unless we who are the advocates of peace, reach right through into the heart of the ordinary man in the street. That we can now do by propaganda which shows that we think it more important to prove our ideas to be right than to prove our opponents to be wrong. Defeatism and intellectual arrogance are equally useless. Courage also is vain unless it is inspired by a respect for those to whom we appeal, even when they are enemies of our own way of thinking. The Youth Movement ought to shake us all up with new hope and leadership.

What Can Central Banks Really do?

BY K. P. VISWANATHAN NAYAR

IN recent times important claims have been made on behalf of the central banks of the world. The works of a brilliant group of economists of varying national affiliation—Keynes, Hawtrey, Cassel, Wicksell, Fisher and others—have voiced these aspirations at the very time when the actual operations of these banks, under stress of post-war conditions were giving rise to a not unjustified scepticism.

A systematic investigation of Central Banking philosophy is attempted in this paper with a view to estimating what can central banks really do to lift the present depression and further, ascertain the part the Reserve bank—the Central bank of India has to play in the economic development of India through maintaining a stable price-level.

The pre-war theory of central banking was merely a generalisation from the policies supposedly followed by the Bank of England. A general philosophy of central banking can obviously not be built upon so narrow a foundation.

An adequate theory of central banking should take into account the following factors: (1) The environment in which the central bank is placed, e.g. the monetary standards and the types of the money market. (2) The methods open to the central bank, i. e. the 'technique'. (3) The relation between banking policy and the ultimate causes of price changes.

Environmental conditions. Any theory demanding action by a central bank assumes that it is an effective instrument of supply—the marginal lender of funds.* That is to say the central bank can create such a condition of affairs as will force the money market to follow the lead given by it. The successful working of the Reserve Bank will depend on its ability to enforce its policy on the Indian money market.

A theory demanding price control by the central bank assumes that the monetary standard is of such a character as to make this possible. But certain types of monetary standard, such as the gold standard render price control impossible. On the other hand, when the value of the national currency is independent of the value of gold, e.g. inconvertible paper currency, the note issue is absolutely in the hands of the central bank and price control becomes possible. The control of price level by the Indian Reserve Bank will be subject to a serious limitation set by the policy of

* See. T. E. Gregory, 'gold, unemployment and capitalism'. P. 169.

keeping the rupee-sterling exchange at the 'pegged' rate of 18 d. This would mean the sacrifice of price control for the sake of exchange stability as was illustrated by the British monetary policy between 1925 and Sep. 21, 1931, when sterling was on gold and sterling prices, fluctuating with influx and efflux of gold, were beyond the control of the Bank of England.

A further point of importance concerns the structure of the banking system with which the central bank is brought into touch. A central bank working in the midst of a banking system based on the idea of 'unit banking' such as the U. S. Federal Reserve system will have less effective control over the money market than a central bank surrounded by a relatively small number of large banks e.g. the "Big five" of England each operating a chain of branches.

The Indian money market which consists of the indigenous bankers like the Nattukottai Chettis, money lenders e.g. the Mahajans and Marwadis, the joint stock banks, and the exchange banks each of which pursues a quasi-independent and unco-ordinated credit policy will present obstacles which will render the task of the Reserve bank more difficult than the one which central banks of the world hawever had to face.

The ease with which the central bank can affect the money market situation at any moment will vary, lastly, with its own reserve requirements and with the reserve requirements which are imposed by law or custom upon the other banks. If its own reserve requirements are lower than that of other banks, the control of the Bank will be more effective than what it would be if the conditions were reversed. In India these conditions will afford wide scope for the loan operations of the Reserve bank and therefore increase the effectiveness of its intervention.

The methods of central banking. Four possible methods of controlling the money market are open to the central bank the discount rate (or Bank rate), open market policy, rationing of bank credit, and moral suasion. Each of these requires separate consideration.

The mechanism of the bank rate acts selectively among borrowers. A rise in the bank rate will tend to check borrowing A lowering of the rate will attract new borrowers. A rise in the discount rate tends to produce various effects such as restriction of credit supply, check to business activity, fall of prices, fall in cost of production etc. etc.

All these effects are likely to follow at the same time. The central bank by announcing as to which of these effects is being aimed at, can avoid unnecessary disturbance in the money market. A further limitation on the 'Modus operandi' of the bank rate is

that it depends on the late-appearing symptom of gold movements. Often public criticism deters the bank from raising the bank rate to the necessary level. The discount rate policy of the Reserve bank will not be free from these limitations. It is likely to be even less effective than in other countries because the Indian money market lacks coherence.

The open market operations consist in the positive function of the central bank buying and selling securities in the money market. The bank makes use of this right to make the bank rate effective. Not unfrequently open market policy is the economic hand maid to stable prices and stable money rates.

The Indian Reserve bank can hope to make the 'bazaar rates' conform to the bank rate by means of this method only. The development of the 'discount market and the stock exchange is necessary in order that bills and securities for conducting the open market operations can be had in sufficient quantity.

'Rationing' is so unpopular as a method of economic control. Its danger consists in the possibility of special favour which the central bank is likely to bestow on some banks at the expense of the banking system as a whole.

Moral suasion represents those rights which are attributed to a constitutional monarch, the right to advise, and the right to warn. The effectiveness of warning will vary from time to time according to market psychology. Its value cannot be estimated without reference to the type of the banker to whom it is addressed. Economic enterprise has hardly reached the stage when advice by itself would be all that the central bank needs to enforce the policy which it approves.

Generally though not necessarily central banks enjoy unique powers. They have the monopoly of note-issue. They are bankers to the Government. They hold the reserves of the other banks. They have a right to resort to open market policy so as to control the credit situation.

Reserve Bank will have all these powers. The Reserve Bank will unite within itself the currency and credit policies which are at present in the hands of the Government of India and the Imperial Bank respectively. Each now holds a separate reserve. Separation of reserves is a waste. But separation of policy is disastrous. This anomaly will be abrogated when the Reserve bank comes into operation. The Reserve Bank will hold the reserves of other banks and it will also possess the right to buy and sell securities in the market.

Price philosophies. The price-level plays an important part in determining the volume and direction of production and therefore, no real purpose can be served by the bank if changes in

price-level are left like the wind and weather, to be regulated by 'natural' forces. It is possible and desirable that price-level should be 'managed' by the central bank so as to keep production and employment at the 'optimum level'.

The price-level consists of two parts—the price-level of consumer's goods [' available goods '] and the price-level of producers' goods ('non-available goods'.) These price-levels ultimately move in the same direction, though there is a tendency for them to move at any time in the opposite direction. So that by controlling the price-level of 'non-available goods,' the other price-level can be stabilised.

How to control this price-level? The community spends part of its income and the other part is saved. When the sum spent is equal to the cost of producing 'available' goods and the volume of savings is equal to the sum invested in 'capital goods', the price-level would be stable. This stability is the function of the bank rate being equal to the 'natural rate' at which saving is equal to investment and the resulting price-level is the " sum of the average rate of the efficiency earnings of the factors of production and the average rate of the profits of the entrepreneur"*. This is the 'equilibrium level' at which economic activity is at the normal level. There is no inducement for the entrepreneur either to contract or increase the scale of productive activity.

" Booms and slumps are simply the expression of the results of an oscillation of the terms of credit about their equilibrium position."*

The central bank can control the price-level by so altering the terms and the volume of credit as to balance the effect on the price-level of certain fluctuating factors, outside its direct control.[2] These factors are: 1. the readiness of enterprise to embark on new expansion of business. 2. The degree of preference shown by investors to keep funds in more or less ' liquid ' form. 3. The proportion of bank credit employed for financial purposes as distinct from purposes of current output.

The true objective of monetary policy is price stability [Keynes' ' Tract on Monetary Reform.'] The Reserve bank by means of the Bank rate and open market policy, should give increasing substance to this objective. The prosperity of the Indian farmer depends upon the certainty of selling his produce at a reasonabe price.

* Keynes. Treatise on money Vol. I. P. 184.

2. Report of the Macmillan committee I pp. 92—104.

The Problem of a Good Prose Style.

BY W. B. GOKHALE.

THE problem of a good prose style is one which has baffled many a learned critic. The difficulty is further made complex by the ever puzzling question as to what style really is. Buffon's emphatic statement that the style is the man or more correctly 'the style is of the man,' though expressing a great truth, leaves the question none the less problematical. Whether style is born with the genius or it can be cultivated is also a question which is often raised.

Stevenson's definition of style as 'the right word in the right place' seems to support the view that a good prose style can be cultivated. A deft artist in the world of letters as he is, doubt has at times been expressed whether he is after all a supreme stylist. He is probably not so popular now as he was at one time and the very chiselling of words for which he was once lauded to the skies is now looked down upon by many who keep matter above form. It is questioned whether this be style or mere jugglery with words.

Be that as it may, what style is, in spite of all definitions we can no more define than we can define life or love. But what things constitute style we can know as we can know what things are living or loving by their attributes and their effects upon us. Much less can we devise a set of rules which may serve once for all as a touch-stone for a good prose style. Nevertheless, we can detect certain elements which are common to all good prose writers and thus may we have a fair idea as to the essentials of a good prose style.

There can be no doubt that all writing of worth is inspired. For, laboured composition, however brilliant it may pass at first sight, will expose itself, as soon as any serious examination for its contents is attempted, for, in fact, it has no contents and a building which is raised on so unsure a foundation is certain to kiss the ground at the first shock. Inspired writing engages our attention at once. The writer's personality becomes manifest therein. He comes to stay in his writing. Behind him is the race and nation from which he has sprung and he is sure to embody the characteristics of the race and nation in his work. This is

why the sea-fever, the love of adventure and romance come out so often and so distinctly in the writings of Robert Louis Stevenson; or again the learned cadence of Browne's prose has its source in charnel houses or in burial urns. Dickens cannot but portray the poverty-striken life which he himself saw and lived. Besides this, the *Zeit Geist*—the spirit of the times—affects the inspired writer so much that even unconsciously he becomes the mouth-piece of the ideas or tendencies of his times. Goethe perhaps is the typical example of this. These qualities, almost divine, imply a power of faithful description and a genuine desire to be truthful and honest in the information conveyed to the reader. An inspired writer in the flush of his emotion is prone at times to become dogmatic and indulge in a little violence to the language which far from being a virtue may tend to confuse matters. Abrupt transitions, kaleidoscopic imagery, grammatical inaccuracies, coinage of words and such other things which easily remind us of Carlyle, though conveying an impression of the writer's earnestness and impetuosity, sometimes leave the poor reader in a dreary desert. This is perhaps a defect. What is required is 'emotion recollected in tranquillity.' We are apt to run away with our language on account of the almost torrential cascade of thoughts rushing to the mind without being careful whether our writing is simple and clear.

Simplicity and clarity which are the crowning elements of a good prose style are partly allied to genius. But we cannot do away with practice and polish. Pope's famous distich

> "True ease in writing comes from art not chance
> As those move easiest who have learned to dance.

contains a fair amount of truth. Though it is true that mere polish cannot make a diamond of a pebble, it is equally true that a diamond without polish may pass unnoticed. It is only when it is worked and polished that it shines with brilliance and lustre.

Power to write well may be a gift but unless it is cultivated it cannot flourish. We have to sift the essentials from the non-essentials. Verbosity is to be avoided by practising restraint which will result in brevity—the soul of wit. Practice of restraint also helps in avoiding loose and undigested expression and makes the composition an orderly performance. Choice of the right word for the right thought avoids equivocation and confusion. Proper selection of words and phrases makes the language smooth and musical.

It is almost axiomatic that a simple style is the best. A touch of gentle humour for the sake of piquancy or flavour avoids monotony and relieves the tension of the writing. Ruskin, once

an ardent lover of the 'high flown style', ultimately admitted frankly that rhetorical style is not after all the best. He feels that it is much better to say 'The house is on fire' than to cry 'that the abode of residence is in a state of conflagration.' Johnson's advice about Addison that whoever wants to attain an English style, simple but not coarse, elegant but not gaudy should give his nights and days to the volumes of Addison, is well worth remembering, for Addison can be of immense use in the cultivation of style.

An alliance of genius and practice is expected to produce a composition which may contain all or nearly all the essentials of a good prose style.

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A University for Kerala.

BY A. V. K. KRISHNA MENON

IN a recent issue of a leading Madras Daily, a leaderette appeared pooh-poohing the idea of a Kerala University under the caption "And now Kerala." The whole article, including its title is, in my opinion, rodolent of what one may call 'Keralaphobia!'

In the opening sentence of his article, the writer accuses Kerala of envy. Says he, "Andhra has its University, that of Mysore caters for the Kanarese, and Annamalai and Madras care for the needs of the Tamils and *Kerala is envious, it desires a University.*" The italics are mine. Because Kerala feels the need of and desires to have a University, it is envious. Apart from the absurd logic of it, any one who has watched the progress of the Malayalees and compared it with that of the Tamils or Andhras, can easily see that it is the latter who have every reason to be envious and not the former. In fact, it is well known that in Madras the Malayalee is envied so much that in the matter of appointments his claims are overlooked and his merits ignored.

The writer goes on to point out that the Madras University in one of its fits of nationalistic fervour passed a resolution in 1921, urging the creation of separate Universities on a linguistic basis, hinting thereby that such a resolution will not find any support now. It was only a few days ago that Dewan Bahadur R. V. Krishna Iyer, Secretary of the Madras Legislative Council, who is well known for his sober views pleaded strongly for the establishment of Universities on a linguistic basis. I am sure that there will be many others holding this view, as it is the only sensible view so far as the starting of new Universities in this province is concerned. There is thus absolutely no justification for saying that the resolution of 1921 was passed in a fit of nationalistic fervour. It is then argued that while 'conferences and meetings up and down the country were urging the creation of provinces on a linguistic basis, we hear little of this to-day'. The inference according to the writer is that the 'linguistic basis theory' (if I may say so) has gone out of favour, for he says that—'linguistic provinces are not the ideal things they once used to be.' Has not Mr. R. M. Palat, urged in the Madras Legislative Council the formation of a Kerala Province and was not this question discussed in the Legislative Council too very recently?

The final argument advanced by the writer is that such a proposal should not be made 'at a time when the markets are overstocked with graduates and young men and young women are

turning away from academic studies to technical and practical courses.' As for the markets being overstocked with graduates there is no way of preventing this except by wiping out University education altogether and the starting of a new University will not in any way make the position worse, for instead of becoming graduates of the Madras University some of those who go in for higher studies will become graduates of the new University. For those, however, who turn to technical and practical courses, the new University will make the necessary provision.

The author of the article then winds it up putting the question 'can it be said that another is needed?' as if his reasoning has led us up to the conclusion that another is not needed. In fact, he has not proved anything one way or the other and as I stated at the outset the whole article is the outcome of a feeling of hatred for Kerala—and her people. It is for me now to show why a Kerala University should be started as early as possible and I shall do so in a few words.

The Madras University with its attention concentrated on the constituent colleges cannot afford to bestow any thought on the development of the culture peculiar to Kerala. As it is, no facilities are given for the expansion of the language and literature and of the arts and crafts of Kerala. For example, an attempt made in the Senate to have a Malayalam Lexicon prepared on the same lines as the Tamil one ended in failure. Again there are several subjects such as Ayurvedic medicine, Astrology, Music, Painting and Architecture, the teaching of which only a separate University for Kerala can provide for. The difficulties experienced by Kerala students in getting admission into the Madras Colleges, the distance of the Kerala Colleges from Madras and the absence of a healthy co-operation between the Madras University and the educational institutions on the west coast—these are additional reasons for the early establishment of a Kerala University. Such a University will bring about a cultural union so necessary among the different portions of Kerala, namely, Travancore, Cochin and Malabar, and will ultimately lead to the formation of a Kerala Province.

The Kerala University Working Committee are drafting a Kerala University Bill to be placed before the Executive Committee ere long. As soon as the Bill is approved by the latter, it will be released for publication when it will be time for the public to look into the matter and discuss the various provisions of the Bill in all their bearings. It is hoped that the Malayalees will unanimously support the idea of establishing a Kerala University and render all possible help. Meanwhile let us pray that the Kerala University may become a *fait accompli* very soon.

Must There Be Another War?

BY T. A. NARAYAN.

AN aftermath of the Great War—a structure erected fifteen years ago, representing the greatest political step ever taken by humanity to bring peace upon earth, to raise justice above political expediency, to provide a collective guarantee for peace and to curb the militant nationalism that brought war and misery upon earth—that is the League of Nations. The League aimed at the establishment of international juridical order by the voluntary association of all countries that adhered to the principles of peace and international solidarity.

But alas! the lessons of the world conflagration seem to be either deliberately ignored or entirely forgotten. The League of Nations to-day has been reduced to an impotent body struggling for its existence. The world is gradually yet visibly heading towards a crisis. Nations are talking of peace while they are thinking of war; they are hoping for peace while expecting war; they are passively preaching peace while actively preparing for war! The lust for self-aggrandizement seems insatiable. Each nation is looking askance at its neighbour and each nation feels compelled to take elaborate, costly, dangerous and pernicious precautions in the shape of "defence".

Nevertheless, the world situation, the international situation, is the result not of uncontrollable events but of a growing tide of greed, fear, hate, jealousy and pride. Look as we may, we only perceive suspicion, duplicity, conflict and struggle in all directions. Civilization has come to be but a pretence, a mockery, one that is governed by unbridled passions and practices of mortals and by brutality and force.

The European phenomenon itself provides ample testimony for the suspicion that is engendered, for duplicity practised and for the conflict and struggle that is nurtured by nations which assail and frustrate human endeavours for the establishment of world peace. France fears invasion; she feels that past history justifies the building up of her frontier defence on the plea of pure self-defence. Britain no longer feels herself an island adequately protected by her Grand Fleet, and so decides to increase her air strength pleading that it is the only reasonable course to pursue in order to avoid being at the mercy of any enemy country which might—which would—attack her from the air in the event of war. Signor Mussolini is reported to have stated some time

ago that "Book and rifle make the perfect student", and so Italy increases her expenditure on armaments. Germany arms and trains her manhood because, forsooth, loving peace so much, she is prepared to fight for it, according to Herr Hitler's speech at Munich as reported some time ago, when he said: "The German people do not want war, but, on the contrary, their love of peace prompts them to fight for their right to live". Austria has recently declared that she would be no party to any international convention unless she obtained equality of armaments. Meanwhile, Japan and the United States eye each other's navies and build with a vengeance.

The Disarmament Conference sought an international system of organized security, a restriction and gradually, a reduction in arms in all countries through international conventions and the application of international control. It also aimed at a gradual adjustment and ultimate equality in arms within the League of Nations among the members thereof. But, what a dismal, though inevitable, failure has been its fate! For, the unhappy fact must be accepted that, in spite of its prolonged and spectacular debates, the Disarmament Conference has not scrapped a gun, a tank or an air plane; nay, during its protracted sessions, many nations have actually made rapid progress in militarization.

The discussions in connection with the Naval Conference to be convened early in 1935 show clearly that such conferences have, if anything, only an academic value to the world that is face to face with a crisis of the first magnitude. No nation seems to be honest in its professions of a desire to disarm. Japan has declared its intention to abrogate the Washington Treaty if her naval armaments with Great Britain and America, is not accepted. The outlook for the successful termination of the Naval Conference and for the formulation of a tangible programme of naval disarmament seems very gloomy.

It is no exaggeration to say that no science, business or profession has attained such a degree of perfection as the production of armaments and weapons of destruction. The severest indictment against mankind is that, although it has taken great and astounding strides towards learning many of nature's mighty secrets, towards utilizing the salts of the earth, it has diverted its stream of knowledge to bring death and desolation. In his wars, man has prostituted his intellect, perverted his reasoning powers and debauched his ideals. The quest for supremacy, euphemistically called "self-defence," has resulted in a continuous and ever-increasing flow of blood-stained money into the coffers of munition makers. The so-called patriotic diplomats seem to be in league with these "merchants of death," who sustain and

thrive on the spoils of their own treachery towards humanity. And, as a facade to this tragi-drama, we witness jejune talks of peace, empty conferences of statesmen ostensibly to rid the world of the menace of warfare, pacts that are only intended to hoodwink rival nations and the gaping world!

For the humble citizen of the world, to whom the subtleties and deep-laid conspiracies of the politician are enigmas, it will be apparent that the panacea for the world's present evils lies not in merely re-vitalizing the League of Nations nor in a material, as distinct from a moral, disarmament. For, guns, battleships, air planes and shells in millions could, by themselves, cause no war if there were no war thoughts in existence. Contrariwise, so long as war thoughts do exist and persist, there is bound to be war, with sticks and stones and teeth and nails if the League of Nations abolishes every other weapon. War thoughts must be effectively checked and civilization must assert itself.

The requirements that rest upon civilization relative to the abolition of war and the establishment of permanent peace are heavy. They presuppose concerted international action towards an honest and practical appraisement of world justice and fairness--conditions which seem to challenge man's ingenuity to organize and act. Nevertheless, these requirements must be fulfilled for the ordered progress of humanity and for civilization to be, as it really is, a supreme activity evidencing itself in demonstrable knowledge and the fruits thereof. War cannot, by any stretch of imagination or by any twist of logic, be classed as a successful upbuilding force in the humanization of man, in his transformation and regeneration either now or in the future.

The utilization of the truth that the spiritual origin and unity of man is a present possibility and the acceptances of the basic fact that the peoples of every nation in the world have a common parentage in the one spiritual God are the *sine qua non* for the establishment of permanent peace in the world. These simple yet cardinal concepts need to be implemented through the nations, through the most enlightened and progressive organization that hanker after peace in order to make them impregnable and capable successfully to withstand the onslaughts of whimsical aggressors. With these basic principles, the world organizations will have the strength of fundamental rightness and the result will be not merely an expedient peace, not merely a peace of enlightened self-interest but a permanent and genuine peace. And the fulfilment of these requirements alone entitles mankind to talk of "progress of civilization."

The impotency of the League of Nations has been mentioned as perhaps the main factor for the war clouds that appear on the

horizon to-day. It is surprizing that nations which openly flout the League Covenant, which make the League a theatre of egoistic national passions and the intrigues of an antiquated diplomacy, should join in criticizing the League's failure as an instrument of international peace. The real dilemma of Geneva, however, is that the nations refuse as a rule to surrender the smallest parcel of their sovereignty; they move self-contained within their own boundaries; they oppose and trick each other; they retain their national egotism; they think in terms which are totally incompatible with the terms of the internationalism of which they, in their hearts, know the need.

There are glimmering evidences of a growing sense of realization of the necessity for an instrument to ensure world peace. Perhaps the only favourable sign in recent months towards this realization is the entry of Soviet Russia into the League of Nations. It may not be possible to predict how far Russia's entry into the League will, if at all, lend colour to the militaristic tendencies of the nations of the world. But this event augurs well with the rumoured possibility of America deciding to lend its moral and material support to the League of Nations. However, there is no getting away from the fact that world peace to-day is menaced by the German phenomenon in Europe and the Japanese putsch in the Far East.

The moral authority of the League which would abolish the very conception of war can only be strengthened by making it the supreme dispenser of justice, not content to rely on texts and treaties, but fearlessly urging whatever changes are necessary in every domain. And this means a moral change in its members, the substitution of international for national thinking; the substitution of equity for self-interest; the substitution of right for might; the substitution of humanity for misguided patriotism.

Nor will a change in the organization of the League ensure permanent world peace. Organization is, of course, important, but of greater importance is a consciousness among the nations of world unity. Not all the organization which human ingenuity can conjure will suffice without the necessary concomitant of the breath of life. The world would not be in the unhappy condition that it is to-day had there been a single-minded endeavour to employ the League to bring about disarmament, to appease grievances, to rectify wrongs and to put some order in the economic anarchy that now prevails. However perfect the League may be in a legal or material sense, it will never perform its task unless the peoples and their governments truly desire peace. They cannot continue to strive against each other and, at the

same time, expect that an institution which is but an expression of themselves will somehow magically bring them into harmony.

The startling disclosures that were made recently in America at the Senate Committee investigating the armament business indicate the enormous extent of the "profits of destruction." And this appalling state of affairs is true of every country that manufactures weapons of warfare. It is patently clear that interested and intriguing politicians have contributed not inconsiderably to the war atmosphere of to-day by their unholy alliance with the uncontrolled activities of a business which makes its profits out of slaughter and destruction. An effective check upon the overwhelming growth of this industry of reckless private profiteering necessarily presupposes the realization of the law of human nature based upon truth. This law recognizes as its fundamentals only such qualities as generosity, fraternalism, brotherly kindness, forebearance, compassion, love and spirituality. In order, therefore, to comprehend this law and disseminate it to humanity as a whole, an international control of the traffic in, and production of, arms and munitions is, undoubtedly, of paramount importance. One hopes that the League of Nations, revitalized on the basis of a genuine desire on the part of the nations to establish permanent world peace, will be able to bring about a rigid control of the trafficking in arms.

There does not have to be another war. The horrors of the last war are too vivid in our minds for us to allow another conflict. The lessons taught by that conflict show that nothing genuinely worthy or beneficial is gained by war and its consequences. On the other hand, the loss of goodwill, of friendship, of mutual respect, consideration and helpfullness, which is always a direct outcome of any conflict between nations, more than offsets any alleged gain in the form of coveted honour or prestige, of money or material possessions. Such a loss is well nigh irreparable and material gain is but a taunting, comfortless acquisition. This is the strongest and most conclusive argument against war. The nations that have revelled in irresponsibility, aggression and anarchy have a duty to perform towards themselves as well as towards humanity. If they do not rise to this great act of faith, the horrors and untold sufferings to humanity as a result of the Great War would have been in vain!

George Macaulay Trevelyan.

By Prof. K. R. SRINIVASA IYENGAR, M. A.

I

PROFESSOR Sir George Macaulay Trevelyan is the third son of the late Sir George Otto Trevelyan, nephew and biographer of Thomas Babington Macaulay. He was born in 1876, was educated at Harrow and Cambridge, and he married a grand-niece of Matthew Arnold. He is the author of several books, most of them historical, and is heir to the great Macaulayan tradition of stylistic brilliance and general erudition. Chief among his works are: " The Poetry and Philosophy of George Meredith", " The Life of John Bright", "Clio, A Muse, and other Essays", "Garibaldi" (3 volumes), "England under the Stuarts", " England under the Reign of Queen Anne" (3 volumes), and " History of England." He is at present the Regius Professor of Modern History in the University of Cambridge.

Apparently voracious reading is a mark of the Macaulay family. They knew the value of silent reading and they used to hurl the words "Go away! I'm reading to myself" at those who dared to interrupt their studies. Miss Rose Macaulay gives a fine description of the Macaulay family engaged in silent reading: " But often the whole family was reading to itself, lying on its stomachs and elbows on various parts of the floor, five tongues protruding from between five sets of teeth, five forefingers following with attention the line of the printed word." There is nothing surprising therefore that with such a severe tradition to discipline him, George Macaulay Trevelyan learned to tread the scholar's path as a family duty and as a pleasant pastime.

Trevelyan's book on Meredith is the best book on the subject yet; his occasional essays brought together in " Clio, A Muse and other Essays" are uniformly splendid, and one of them, "If Napoleon had won Waterloo" has served as the first of a succession of " lapses into imaginative history"; and his life of John Bright and 'Memoir' of his own father are proof that he is no mean adept in the art of biography either. However, he is justly famous throughout the world as a historian, and it is as a historian posterity will revere him and read him. Indeed Mr. Hugh Walpole hazards the statement that Trevelyan is the best historian now living in the Western world.

II

What do we mean by the term 'History?' To Cromwell, History is God manifesting His power and His justice; to

Carlyle, History is a correlation of innumerable biographies; to Lord Acton, History is a current, a process, a becoming. All these views can be partially justified. The 'hero' is not all History, as Carlyle thought, nor is he a cipher in History, as Lord Acton suggested; the dynamic hero,—a Caesar or a Napoleon or an Abraham Lincoln,—is neither sole engine of History nor is he a helpless thistledown of fate. It must be said to the infinite credit of Trevelyan that he saw the half-truths in Carlyle's and Acton's views and avoided in his practice both dogmatisms. He gives due prominence to leading personalities and he also artfully coheres facts and dates to show the natural development of social, political and economic insitutions. It is this treatment of the theme that makes his 'History of England' a marvel of condensed and convincing narrative.

As Trevelyan himself remarks, "the object of History is to give a series of true pictures drawn from the infinitely various and wonderful life of man upon earth before our own age, to teach about the myriad types of human society, circumstances and thought that have existed on earth. The manner of life of those who went before us, in its difference and its likeness to our own--that is the supreme interest of History." The glories of the past are too sweet to forget and the blunders of the past are too bitter to forget and the historian recreates them both, and the reader of history re-lives them both. The writing and reading of history are alike a process of mental stimulation and of self-purification.

Trevelyan's historical studies vivify the past and in them we see by implication or reflection the queerness and intimacy of our own age. A Garibaldi, a Marlborough, a Blake, they are invoked in a line, a page, a whole volume; their figures seem to grow and yet remain the same; these historical characters assume a new life and we watch them move and talk and act in a world, different from ours certainly, and yet not quite so. The stolid Tudors and the volatile Stuarts, the Cecils, Walsinghams, Wentworths, Clarendons and Buckinghams of faded centuries are brought back to life by the Muse of History and we witness ever anew the Renaissances, the Reformations, the Revolutions, the gun-powder plots and the executions of Charles and the wanderings of the Bonnie Prince Charlie. We visit again those decisive battles of history, Malplaquet and Blenheim and Waterloo, and sigh in grief or throb in jubilation as it chances. We follow the evolution of peoples in the past, in disgust at times and not seldom in admiration, and wish to incorporate what of good there was in the past in the making of the future. History, then, rightly written and respectfully studied, can be at once a noble experience and

education. And historians like Gibbon, Carlyle and Trevelyan are creative artists to whom our homage is due.

III

In the course of an acute piece of criticism, the late Augustine Birrell wrote: "What have we a right to demand an historian? First, surely, stern veracity, which implies not merely knowledge but honesty...... Secondly comes a Catholic temper and way of looking things. The historian should be a gentleman and possess a moral breadth of temparament. There should be no bitter protesting spirit about him He should remember the world he has taken upon himself to write about is a large place, and that nobody set him up over us. Thirdly, he must be a born story-teller. If he is not this, he has mistaken his vocation."

Applying these tests to Trevelyan's historical work, we find he easily passes them all. Trevelyan is learned, he is honest, he is unbiassed, and though he has enthusiasms he has no aversions. He admits that his heroes nod at times, and as willingly sets down the excellences of a Wentworth, a Richelieu, a Prince Rupert. He does not twist facts to fit into a theory and is commendably free from the besetting sin of propagandist historians,– the sin of *suppressio veri* and *suggestio falsi*.

Secondly, Trevelyan is unquestionably a 'gentleman', possessing "a moral breadth of temperament." He realises that the religious upheavels and experiments of the Tudor and Stuart periods were a good deal foolish and that much unnecessary brave blood was shed in those less spacious times. But with the true historian's instinct he has cultivated a clear time-sense and looks at the hard facts through sixteenth century and seventeenth century spectacles and thus arrives at a proper evaluation of the events. The historian needs in an ample measure this capacity to transport himself to distant periods and climes and countries and to take a measure of the stress of events in their totality and completeness and also in their significant particulars. In all this is Trevelyan an excelling master.

Thirdly, Trevelyan the author of the 'Garibaldi' volumes is a fascinating story-teller, whom to read is to enjoy. The subtleties of diplomacy, the strategies of military operations in Italy or in England or in France, the minutiae of social and economic development melt in Trevelyan's hands and what he gives us in the end is an alluring crystal meal. He has remarked himself, "dull history is false history, for the past was not dull when it happened. Cold history cannot be actual history for the past was hot and living." From the early volumes on Garibaldi, written twenty years ago, to the latest work from him, "The Peace and the Protestant Succession", Trevelyan has consistently

avoided the tedium of "dry-as-dust" narration and has made history conform to his own dictum, "history at best is literature." There are whole pages that enchant us like the best fiction and again and again he demonstrates to us how truth is and can be stranger than fiction.

IV

Trevelyan, then, has the capacity for absorbing a vast mass of facts; he has the intuition to cohere facts and personalities into a schematic view of historical evolution; and he has the genius for stating his conclusions and setting out or elaborating his points of view. This last brings us inevitably to a consideration of Trevelyan's prose style.

Today there are great poets, great novelists, great dramatists, great biographers even; but we have no Humes, no Gibbons, no Carlyles, no Froudes, no Macaulays. History is being attempted voluminously, but rarely achieved luminously. Not only have modern historians to assimilate a far greater mass of facts and data, but they seem somehow to lack the toughness of character that endured a Gibbon through seven volumes of Roman History or Froude through his elaborate "History of England." Modern historians seem incapable of distinguishing between the dynamic urgency of narrative and the putrid flabbiness of a mere catalogue of facts and dates. Some modern historians like Marriott and Hilaire Belloc and Winston Churchill fail of the ideal either due to too much dogmatism or careless scholarship or dispirited style. But Trevelyan has evolved a style of writing which, if it is not as eloquent as Gibbon's or as explosive as Carlyle's or as metallic as Macaulay's, has the almost as rare merit of vigour, charm, propriety and persuasiveness. Such a fine critic as Mr. G. W. E. Russell, himself master of an inimitably malleable style, thus speaks of Trevelyan: "Mr. George Trevelyan writes an almost perfect style, as clear and easy and natural as running water, and as full of lights and shades and deeps and shallows".

It is interesting to compare Trevelyan's style with his grand-uncle's to which it is an understudy as well as an antidote. Trevelyan has retained in the make-up of his style the finer elements of Macaulay's—the balance, the swing, the vividness, the dramatic propriety, the unfailing clarity, and above all the amazing capacity to summarise in the first sentence of a paragraph its gist. But Macaulay unfortunately was lacking in a sense of humour; "his sentences have no warmth and no curves; the embracing fluidity of love is lacking"; his prose too often betrays, particularly in the descriptive passages, the irritating reiterations of oratory and parliamentary debating. Trevelyan avoids

all these faults, and hence his style, if less brilliant in constitution than Macaulay's, is more enjoyable and more convincing.

Trevelyan has a flaire for picturesqueness; he can be humorous, he can be gay, he can be subtle and profound; and he can imprison in a few shining sentences the complexities of a character or the intricacies of a situation. Here is his poetic description of Garibaldi: "his mind was like a cast sea cave, filled with the murmur of dark waters at flow and the stirring of nature's greatest forces, lit here and there by streaks of glorious sunshine bursting in through crevices hewn at random in its rugged sides". Trevelyan's humour is unobtrusive and comes upon us half unawares: "We had cloth to sell there in exchange for its goods, while the Spaniards had nothing to send out except soldiers, priests and colonists!" Or this of James I: " he was the most thorough-going pacifist who ever bore rule in England. He wielded the sceptre and the pen, and held them both to be mightier than the sword." And not a sentence is there in his works that falls flat, that betrays clumsiness, or worse. Apprently, Trevelyan has never quailed under the discipline of that hard task-master, Style.

In the final analysis we find in Trevelyan's work something of the poet, of the novelist, and of the essayist. But, to conclude in Mr. Walpole's words, "with these star-gazing gifts, he will always be the solid and serious historian with his feet on the ground. It is this combination of the three elements of a perfect balance of the dream and the business that has made him the finest historian of our time".

The Lover.*

Translated by

V. R. M.

I

Shedding life's petals one by one,
I sit and gaze at Future's charm ;
Flinging light and casting shadow,
Joy and sorrow dance around,
Loving days as they pass me by,
'It's all a fancy' laughs at me ;
While who is he that steals unseen,
Shades my eyes with tender hands
And whisper sweetly in my ears :
'Who am I, say, Who am I ?'

II

All the hues of fancies new,
Mixes in my gleaming tears,
On the canvas of the Time,
While I verily try to paint ;
While I weave a wreath of buds—
Buds of sorrow, buds of joy,
Who is he that steals unseen
And holds my shivering hands in sport ?

III

Free from shyness, free from fear
Ah ! my lord, thy love today,
Leaning on this charming breast,
Draining coveted cup of peace,
Pray, let her rest and sleep awhile
To forget all, and revive all.

---

* By G. Sankara Kurup.

Burglars!

BY "AAREN"

I looked up from my novel.

Two piggish eyes were blinking into mine.

Minutes flew. It became almost intolerable, but for the life of me, I could not cease staring into those tiny specks of life. My gaze was kept rivetted, my brain—amazingly blank.

Slowly I became conscious of other things: a chubby nose, apish lips, sunken jaws, a grizzly beard, assinine ears, a close-cropped skull, loose-fitting clothes—ah! what else was that? For a moment I looked straight into an ugly looking nozzle. My hands went up by themselves, the novel dropping on to the floor.

The sense of real danger forced the stupor from out of my brains, which then began to work at hurricane speed.

A Chinese burglar!

But what is he doing there standing immobile, though covering me? Perhaps, there is someone else!

As if in answer to the puzzle in my brain, another Chinese face peeped in at the open doorway, and after nosing some nonsense disappeared. At that Burglar No. 1 began to walk backwards, the revolver still pointing straight at me.

A scene seen on the silver screen flashed before my mental vision!

"Ugh!" I shook my leg and stooped down to scratch off an imaginary ant-bite, my look still fixed at those blinking idiotic eyes. The next moment I had pulled off the carpet from beneath his feet, expecting thus to overthrow my adversary. But the agile rascal did not fall to the bait and kept to his feet. An inward shiver of supreme fear shook me and I prepared to give up the ghost.

But—but! Why? What is this? Why does not the fool pull the trigger? Why is he hastening his retreat? A mystery that baffled me for a moment and made me well-nigh swear!

A gleam of intelligence! Yes, it must be so! The cheek of the fellow to cover me with an air-pistol and almost frighten me out of my life!

I couldn't but laugh, even as I sprang in hot pursuit of the fleeing chink.............

The violence of the fall woke me up!

Rubbing my eyes I looked about. Everything was dark and silent—no, not exactly everything, for was that not a tiny spark of light shining upon the lock of my box? Was I dreaming again, or what? My hands dived beneath my pillows for the switch, and as the lights suddenly flared up, I almost uttered a shriek of dismay, for right enough, there was a man in the room, pressing his back against the wall. The thud of my fall must have scared him and made him forget to pocket the tiny electric torch he had left shining on the lock whilst kneeling over it in an attempt to break open.

My dream was still hovering vividly in my imagination. If a chink could keep me covered with an air-pistol, why could not I do the same?

Yes, I found I could, for even as I revealed the pistol from the drawer close beside me, the fellow literally began to shake in his,—well, 'Shoes' I was going to say, only he hadn't any.

"Here, my man, what's all this?"

He only stared and trembled all the more.

"Will you have the goodness to take off that mask?"

At that he started, and shook violently. His eyes! Can I ever forget those eyes, so expressive of fear supreme!

"Why, bless me!" I cried and stepped back on tearing off the mask. My constant companion to theatre-land, who had accompanied me even that very night to witness Harold Lloyd in "Welcome Danger" stood before me, spasms of fear convulsing his frame.

"Of all the wonderful—leave off, leave off you fool!" I kicked off his clasp of my legs.

I stared at him contemptuously—the contempt slowly turned into pity.

"Idiot!" was the only word I allowed to escape my lips as I turned off the lights and plunged once more between the bed-sheets, longing to continue my interrupted dream of the chinks!

Noiselessly he slunk off.

* * * * *

All this happened three years ago, while I was a student in the Honours classes. He is O. K. now, and—so grateful!.

Book Reviews·

Gandhi Ashram. By Duncan Greenlees. Printed and published by The Scholar Press, Palghat 1934. Price 8 As.

The series of articles contributed by Mr. Duncan Greenlees to *The Scholar* on the Gandhi Ashram at Sabarmati have here been brought together and published in book form. The book contains 72 pages and is bound to be welcomed by all both in India and abroad. To many, Gandhiji's ashram is but a name surrounded with a great deal of mystery and charm. To others it is a source of curiosity as being the off-spring of an illustrious personage. All these will welcome this book as it gives in a summary form all that one would wish to know about the Ashram.

In his foreword Mr. Greenlees explains that his purpose is not to criticise but to portray the spirit that is embodied in the Ashram, and he accordingly concerns himself only with description and exposition. He has quite rightly not kept away from his reader details regarding the number of buildings in the Ashram, their situation, for what they were used and such like. Nor has he refrained from telling us what the usual routine in the Ashram was from day to day. He has also recorded what took place during the last six months of its existence from his own personal observation of it, and he has expounded with great sympathy and understanding the Ashram principles of truth, love (non-violence), control of the body and its senses, non-possession, brotherliness, or service of all irrespective of caste or creed, and courage or fearlessness. He shows all these ideals as finding practical expression in the life of the founder and thus points to Gandhiji as the typical Ashramite. In this manner Mr. Greenlees succeeds in very little space in putting before the reader much information regarding the Ashram, its buildings, its every day work, its ideals and the personality of its founder.

The book is enlivened with pictures of the places described and the two sketch maps which give one an idea of the general lay out of the site and buildings of the Ashram. For the benefit of western readers unacquainted with Indian words and phrases used in the book, the author has added a glossary which gives their meaning.

Now that the Ashram has been disbanded, it is very useful and important to have so able and sympathetic a record of it as this made by one who had the opportunity of living there for sometime, and Mr. Greenlees is to be thanked for the service he has thus rendered. The printing and general get up of the book also leave nothing to be desired.

Bharatan Kumarappa.

Daughter of India. A Tale of Unrest By George Huddleston. Published by Arthur H. Stockwell, 29, Ludgate Hill, London E. C. 4. Price 6 shillings net.

In the coure of a readable story an attempt is made in this book to study the several problems facing India to-day. It may at the outset be stated that the author looks at the things from a wrong perspective. In studying a people and their problems the attempt should not have been, as is made in this book, to establish that people of another country

are superior to the people who are the subject of study. The notions of superiority always colours the observations of the student and makes him look down upon other people. This seems to be the central fault of this story. The author brings to the forefront the burning questions of the day by introducing amidst Indian surroundings two families of British Officers, the Tullons and the Colstons—Mr. Tullon being the Commissioner and Mr. Colston, the Loco Superintendent of a place called Dopahar—, who always did what was necessary and desirable in the interest of the people under their charge on the one hand, and one Astoush, son of an Indian Deputy Magistrate and a disgruntled agitator with followers of his own, always intent upon creating trouble on the other, thus affording a sharp contrast between two sets of individuals.

Astoush is a reckless unemployed young man, who wasted his time and money at Oxford, returned to India and failing to get himself elected as Secretary of the European Club, started an aimless political agitation. He makes money to carry on his nefarious activities by his big but false promises to the credulous son of a wealthy Marwari, induces the railway workshopmen to strike work, foments Hindu-Muslim tension and desires to establish Hindu Raj. But, the vile designs all fail owing to the sagacious and clever handling of the situation by Messrs. Tullon and Colston. If the author wants to make out, as seems to be the irresistible conclusion, that Astoush represents the general type of the Hindu politician, we emphatically say that nothing is farther from the truth. There is not a single sane Hindu in India who is under any such delusion. It is not, as the author wants to make out, that the Hindus and Muslims are in a state of perpetual warfare. Again, though one must admit that the social institutions as the Purdha and untouchability block the progress of the country to some extent, no Indian will agree with the author's suggestion that India deserves freedom only after all these ills are removed, for these are problems which a free government alone can satisfactorily tackle. The author has also unnecessarily and most unjustifiably flung stones at the Indian women, the sole object of which seems to be to afford a striking contrast to the virtuousness of the heroine Anne. Otherwise one fails to see the object of bringing Rash Behari Pal to the garden near Astoush's house at dead of night and making him reveal to Anne his amours. Every Indian character of this tale except probably the faithful Muslim servant Karim Khan, is blackened. Much is made of the superstitious nature of the Indians and no occasion to throw mud at them is missed—nay occasions are even created. One is led to conclude that the author gets his inspiration more from the literature of the die-hard school and the calumnies spread by propagandists than from genuine first hand knowledge.

The printing and get up of the book are excellent; but the Nagari letter "Sri" meaning prosperity, with which wish to the reader, the author concludes the short preface, is wrongly printed.

Jamshed Nusserwanji ; "Young Builder" Press, Rambaugh Road, Karachi. Printer and Publisher : Kevalram Dayaram.

We invite those members of the local self-governing institutions who regard their positions more as places of honour than of service to humanity, to peruse this beautiful brouchure containing the aims and acheivements of one who devoted most of his time to municipal work. Jamshed Nusserwanji Mehta, the subject of this sketch has as is well known, made Karachi what it is today, and thus has legitimately earned the reputation of being a "Model Mayor". His ideal of civic life, which ideal he is trying to

reach every moment of his life, is beautifully outlined in this all too short sketch, from which we crave leave to quote the following:—" Municipal Presidentship and councillorship do not merely mean attending to routine work of the Municipal office or meetings. I hold that every minute of the councillor, apart from his normal bread-earning time, should be spent for considering how people could be made more comfortable in the City ".

Mayamayam Adhava Pranayapravaham (മായാമയം അഥവാ പ്രണയപ്രവാഹം) By Elapulli Manikkath Sekhara Menon Price Re. 1—8.

There are but very few detective novels in Malayalam literature and so we have great pleasure in welcoming this work in the line by a budding author. The story is interesting though at times a little artificial. How superstitious folk become victims to unscrupulous rascals is brought out vividly and some of the foibles of Nayar society are exposed. The author wields a facile pen, but we would advise the author to pay more attention in future to sense than sound in the matter of composition.

M. S. K.

Heaven and Hell.

BY MAHAKAVI ULLUR

HAVING created the Mansion of Heaven and the Slough of Hell, the human beings the Lord questioned thus:—"Whither, wish ye to go?'. And out of each and every eager mouth came the simultaneous answer—"To the Mansion, to the Mansion, shall we go; what fool is here to drown himself in the slough?"

"Wait!" cried He and made of gold the road to hell, filling it with precious stones and bevies of beauteous women. And that to Heaven—He filled it with thorns making it no wider than the sharpened edge of a sword! Naming it the "Road of the Re-enouncer", ere the Lord called out to them "Come by whichever way ye wish," Hell was fed up with men and Heaven devoid of a soul.

[Rendered into English by P. V. Parameswar].

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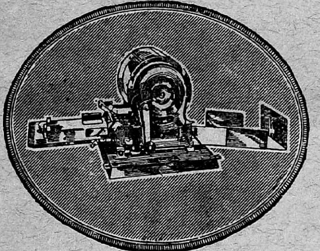

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